Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?'——LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

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RELIGIOUS MISCELLANY.

THE PURITANS.

"*DR. HARRIS' Memorials of the First Church in Dorchester from its settlement in New England to the end of the second century.*"

These memorials, comprised in two discourses delivered by the learned author on the Lord's day, July 4th, 1830, contain a brief, but authentic and highly interesting history, chiefly ecclesiastical, of that ancient and respectable town. At the conclusion of the second discourse, in which the preacher mingles some affectionate notices of his own personal and pastoral relations to his flock—we find the following remarks. They are well worthy of observation, as they draw a just distinction between the NONCONFORMISTS of Holland and Plymouth, who were termed Independents, and the PURITANS, who were only dissenters, and were called *Congregationalists*. From not duly observing this just distinction between the *Puritans* of Massachusetts, and the Pilgrims of Plymouth, not a few errors have been broached, and zealously inculcated, as to the doctrines and spirit of our early fathers. This will be evident by only recurring to some of the earliest covenants of their churches.

It may be well to remark, that, though, the object of the Plymouth and of the Massachusetts settlers was the same,—that of obtaining the unmolested enjoyment of religious freedom,—yet their opinions of what it consisted in, and the cast of their sentiments, particularly respecting discipline, varied not a little. The NONCONFORMISTS, who went first to Amsterdam, then to Leyden, in Holland, and then to Plymouth, on the Massachusetts Bay, "were more rigid in their practice than the PURITANS, and totally separated themselves from the established Church;"—hence they were denominated *Separatists*, and, as respected ecclesiastical polity, *Independents;* whereas the PURITANS were only *Dissenters*, and as regarded ecclesiastical polity were *Congregationalists*, and held an accordance and union of churches. Accordingly the spirit of the Pilgrims was exclusive; and their language, "come out from among them, and be ye separate;" while the spirit of the Puritans was that of forbearance and long suffering, and their language, "let us co-operate in bringing about a more thorough reformation, and in purposes and means for the furtherance of each other's progress therein, and by our joint endeavors strengthen and establish the common cause." The spirit of the PURITANS breathed in the pathetic parting words of one of the first ministers, who came to Massachusetts, the evangelical HIGGINSON, when standing on the deck of the vessel as it was about to sail, he exclaimed, "WE will not say, as the *Separatists* were wont to say at their leaving of England, "Farewell Babylon! Farewell Rome!"—but we will say, "Farewell dear England! Farewell the Church of GOD in England, and all Christian friends there! We do not go to New England as separatists from the Church of England, though we cannot but separate from the corruptions in it; but we go to practise the positive part of church reformation, and promote the Gospel in America."

On their arrival at Salem, and also on the settlement of the New England Company, they were desirous of availing themselves of the counsel and experience of the Plymouth people in the gathering and constituting of churches, who delegated Mr. Winslow and Doct. Fuller for this purpose; and the Doctor wrote to Governor Bradford, that while on this mission he visited the people at Mattapan, and had conversation with them on church matters "till he was weary;" and he adds that Mr. Warham held that "the visible Church may consist of a mixed people, godly and such as are not so;" and, from the manner in which he states this, we may infer that his own ideas of the qualifications of Church members were opposite to those of our first Minister.

I mention not this to derogate from the exalted character of the PILGRIMS, for they were endowed with a piety and actuated by a zeal for religion, which will never cease to be honored; but merely to show that the PURITANS were less exclusive and illiberal *then*, whatever they learned to be *afterwards*.

The founders of this Church and first settlers of this town, in particular, were distinguished for primitive simplicity of manners; for that faith which works by love and purifies the heart, and for attachment to those great principles of Protestantism, THE SUFFICIENCY OF THE SCRIPTURES AND THE RIGHT OF PRIVATE JUDGMENT IN MATTERS OF RELIGION; and there is not a town in the Commonwealth where THE SPIRIT OF THE ANCIENT PURITANS, *the spirit of piety mingled with charity and of zeal tempered with moderation*, has been more prevalent; where there has been a better evidence of enlightened knowledge in Christian truth, with a practical illustration of Christian duty; or where the institutions of the forefathers have been so faithfully adhered to, and so long preserved. Of those institutions, THE SOCIETY OF HEADS OF FAMILIES, and THE YOUNG MEN'S SOCIETY, are nearly, if not quite, coeval with the settlement of the town. Similar associations for the encouragement and promotion of piety were formed in other towns, but have been discontinued for many years; while these have been kept up without intermission; and, like the pillars of Seth, bear the memorial and the inscription of a purer age. These venerable institutions, so unassuming and unpretending, have so salutary an influence on the spiritual interests of our community, that we are bound to honor and encourage them, and to perpetuate those good influences, by handing them down to the generations to come, as samples of the pure principles and devotional spirit of the Christian patriarchs who settled this town, and of the young men they trained up to be their successors.

This town has been favored with a succession of learned, pious, and faithful Pastors. Those holy men of GOD have passed in review before us; and we have seen reason to praise the Father of Spirits, from whom they received their gifts, for the eminent example of virtue and piety which they exhibited, and for the blessed effects produced by their ministry on the people of their charge, whom they instructed in the pure principles of our most holy faith, and built up in righteousness and peace, and on whom and their posterity their prayers have drawn down, and I trust will continue to draw down, rich spiritual blessings.

REV. MR. STORER OF WATERTOWN.

From Mr. Francis's valuable History of Watertown, we present another beautiful sketch of one of the early ministers of that town.

On the 27th of Nov. 1724, the Rev. Seth Storer died, in the 73d year of his age, and in the 51st year of his ministry. He was born at Saco, Maine, May 27th 1702, and was graduated at Harvard College in 1720, at the early age of eighteen. His father was Colonel Joseph Storer of Wells, in Maine, who was much distinguished in the Indian wars at that time. The ministry of Mr. Storer was the longest, which occurs in the history of Watertown. He discharged the duties of his office, for half a century, in a quiet, unobtrusive manner, but with scrupulous diligence and fidelity. Moderate in his wishes and fond of retirement, he never coveted applause or sought to attract notice. He found his happiness in the conscientious performance of his regular tranquil duties; and he seems to me to have possessed much of the spirit manifested by Hooker, when with beautiful simplicity of expression, he solicited his Archbishop for "some quiet country parsonage, where," he said, "I may see God's blessing spring out of my mother earth, and eat my own bread in peace and privacy." The few, who remember Mr. Storer, testify that his people regarded him with affectionate respect; and they recollect, that in his old age, he was beloved by young people and by children, which is one of the best evidences, that could be had, of the goodness of his heart and the excellence of his character. His intellectual powers were respectable, and well employed. As a theologian, he was candid and mild in his sentiments, and loved "the doctrine which is according to godliness," much better, than "questions and strifes of words."

As a preacher, he was judicious, practical, and edifying, his chief end being to produce that religious improvement which is founded upon permanent principles.

It was in the course of his ministry that New England was agitated by what was called the great revival of religion, a period of strong excitement, when many a clergyman was ready to say, in the exulting language used by Whitfield, that he had every day "a constant *levee of wounded souls*, and many quite slain by the Lord." In this commotion Mr. Storer and his parish seem to have had no share. His name does not appear among those of the pastors, who gave their testimony at the meeting in Boston, July 7th, 1743, nor among those, who having been absent from that meeting, afterward communicated their attestations in letters. He had too much sobriety and calmness to be carried along by the force of sympathy or spiritual rivalry, in an excitement, the result of which, he might foresee, would at least be of a doubtful character.

MAHOMEDANISM.

We have derived much entertainment from the first volume of "Travels in Turkey, Egypt, Nubia, and Palestine by R. R. Madden, Esq." The opportunities which the writer enjoyed, in his capacity of physician, of becoming acquainted with the more domestic and private influences of the Mahommedan religion, together with the freedom from prejudice which he discovers, entitle his book to more confidence than is due to many works of greater pretensions. We copy a sketch of the strong features of Mahomedanism, which may convey instruction to some persons, who have heard of the folly and mischief of this faith, but have no accurate idea of its nature.

There are six commandments in the Mahometan religion, ordaining,

1st. The belief in one only God.

2d. The belief in Mahomet's apostolical character.

3d. The observance of the Ramazan Fast.

4th. The practice of the five prayers and ablutions.

5th. The application of two and a half per cent, of property to the poor.

6th. The performance of the pilgrimage to Mecca.

The five prayers are to be repeated daily; one before sunrise, one at the dawn, one at noon, one at four in the afternoon, and one at sunset. Their posture during prayer is erect, with their arms folded over their breasts, and apparently in serious contemplation of the duty they are performing. Their faces are turned to the east; nothing is heard but a short ejaculation, as they place themselves cross-legged for a few minutes, and then salute the ground with their foreheads; this prostration occurs nine times.

The *Mufti* is the head of the religion, an officer of the highest rank, entitled to many immunities, and to one especially, of no little value in Turkey, exemption from capital punishment. *Muftis*, however, under violent Sultans, have been pounded in mortars for slight offences. To this pontiff all matters of religion are referred: and by him all knotty points of theology are disentangled. There can hardly be said to exist a church establishment in Turkey; there are, in fact, no professed priests; the *Imams*, who occasionally expound a passage of the Koran in the mosque, have no other duty to perform there, and commonly follow some more lucrative employment. The *Moulahs* are the bodies from which the Mufti is chosen, and are not churchmen, but lawyers. The *Muezzin* supersedes the necessity of a bell: he ascends the minaret five times a day, and calls the faithful to prayer; he tells them, at daybreak, that prayer is better than sleep; and at dinner hour, that prayer is preferable to food. The *dervishes* correspond to the monks of Italy; they are lazy and uncleanly; they prefer to live a life of abstinence, but I have seen them drink rum with great devotion. They eat much opium.

In the Mahometan religion nothing is inculcated more strictly than the observance of the fast of the *Ramazan* during a lunar month. From sunrise to sunset the pleasures of the table, the pipe, and the harem are forbidden. It is not permitted to taste a morsel of food, nor a drop of water, all day long. But the Turks, with whom I travelled from Smyrna to Constantinople, pretended they had a dispensation from the *Cadi*, the magistrate, to break the fast while travelling; one would have thought the *Mufti* was the fittest person to grant this permission. No sooner is the *Mogreb* announced from the mosque, the period permitted for eating and drinking, than the revels of the night commence, and they feast and enjoy themselves till the approach of the unwelcome morning. After this fast comes the great feast of the *Beiram*, a festival corresponding to our Easter. This is a time of universal rejoicing: every one is dressed in his richest apparel. Even the ladies are permitted to visit their friends, and to receive the visits of their nearest male relations, that is to say, of their fathers, brothers and uncles; but they are permitted this visit at no other period; and it is, in general, short and ceremonious. The Turks imagine the current of their wives' affections can never flow in two channels; and that it is impossible for a woman to love a brother and a husband at the same time; I am indebted to a Turkish lawyer for this sentimental observation.

The sixth commandment, or performance of the pilgrimage to Mecca, is of such vital importance to all Mussulmans, that no one is exempt from its obligations, except the grand Seignior, and even he must go through it by proxy.

After the *Ramazan* Fast, the three caravans, from Cairo, Damascus, and Arabia, set out for the Holy City. In different years the number of pilgrims varies, from sixty thousand to one hundred thousand souls, and the number of camels from eighty thousand to a hundred and fifty thousand.

To walk seven times round the House of Abraham, as they call the chief mosque in Mecca; to kiss a black stone, which they pretend fell white from heaven; to plunge into a well, called *Zém Zem;* and to take a draught of fetid water, an infatuated multitude traverse the Deserts of Arabia, and hundreds of them annually leave their bones to bleach in the wide wilderness. As no man has any honor till he become a *hadgi*, or pilgrim, every one endeavors to visit the Holy City, whatever may be his circumstances or occupation. * * * * *

When the corpse is laid in the grave, the Koran says (and all Mahometans believe it most firmly,) that it is visited by two examiners, two black livid angels, of a terrible appearance, named *Mouker* and *Nakir;* these make the dead person sit upright, and examine him concerning his faith in the Koran; if he answer rightly, his body is refreshed with the air of Paradise; but if he do not, they beat him on the temples with iron maces, which make him roar aloud for anguish.—They then press earth on the corpse, and it is gnawed till the resurrection by ninety-nine dragons, with seven heads each. The interval between death and the resurrection is called *Al berzak*, and is sometimes analogous to the Catholic purgatory. Mahomet says, that in the grave the body is consumed except the coccyx bone, the basis of the future edifice. And when the last judgment comes, he (Mahomet,) will be the intercessor for mankind, after Jesus, Noah, and Abraham have declined that office, and only sue for their own souls. Both good and bad must then pass over the bridge (*Al Sirat,*) which is laid over hell; and here the bad come tumbling down, while the good escape unhurt.—And in this hell there are seven stories; the first for the temporary punishment of bad Mahometans; the second for the Jews; the third for the Christians; the fourth, fifth, and sixth for the idolaters; and the seventh, and worst place, for the hypocrites. The infidels are to be damned for ever, but the true believers for only nine hundred, or at most, seven thousand years.

One great punishment will be the thinness of the partition betwixt hell and heaven, allowing the damned to hear the conversation of the blessed. The torments will be great heat and cold; and the lightest of all pain will be to be shod with shoes of fire, whose fervor will cause the skull to boil like a caldron. But the good will be immediately refreshed with the rivers of Paradise, surrounded by as many cups as there are stars in the sky; and he who drinks will thirst no more. This Paradise is in the seventh heaven; its earth is of musk, its stones are of pearls, its walls of silver, and the trees of gold; the finest tree is that called Tuba, the tree of happiness. It is in Mahomet's palace, and has a branch spreading to the house of every true Moslem; it is loaden with delicious fruit, and whatever sort a man wishes, it presents to him. The boughs bend down to him who stretches towards them, with fish and flesh, ready dressed, silken garments, and ready saddled beasts. This tree is so large that a fleet horse could not gallop round it in a hundred years. There are a profusion of rivers of milk, wine, and honey; fountains and streams of living water, whose pebbles are rubies, whose beds are camphire, and whose sides are saffron. But all these glories will be eclipsed by the resplendent eyes of the enchanting girls of Paradise, whose company is the principal felicity of the faithful, and who are secluded from public view, (for they are of surprising modesty,) in pavilions of hollow pearls. The meanest person will have eighty-two thousand servants, and seventy-two wives, of these black-eyed houris, beside the wives he had in this world; and these blessings he will enjoy in a tent of vast extent, of jacynths and emeralds.

Such are the prospects of the Mahometan, when the angel of death hovers over his head and summons him to the grave; such are his visions of future felicity and endless sensuality; such his notions of a spiritual existence, and of the attributes of a Supreme Being.

EXTEMPORANEOUS PREACHING.

We are glad that Mr. Ware's little book—"Hints on Extemporaneous Preaching"—has been so well approved, that a third edition has been found necessary. To this edition the author has added a few paragraphs, which we copy, not only for the benefit of those who own the work, but of others, who may be profited by the suggestions.

When by such a course of study and discipline he has attained a tolerable fluency of thoughts and words, and a moderate confidence in his own powers; there are several things to be observed in first exercising the gift in public, in order to ensure comfort and success.

It is advisable to make the first efforts in some other place than the pulpit. The pulpit, from various causes already alluded to, is the most embarrassing place from which a man can speak. One may utter himself fluently in a spot of less sanctity and dignity, who should be unable to summon his self possession or command his thoughts in that desk, which he never names or contemplates, but "filled with solemn awe." Let the beginner, therefore, select some other field, until he have become accustomed to the exercise, disciplined to self command. Let him, in the familiar lectures of the Sunday school, or in classes for the biblical instruction of young people, or in private meetings for social religious worship, when there is less restraint upon his powers and he is warmed by near contact with those whom he addresses,—let him in such scenes make the first rude trial of his gifts. Practice there will give him confidence and facility; he may afterward make the more hazardous and responsible attempt before a sabbath congregation.

It has been generally recommended to beginners, that their first experiments should be hortatory; and for this end, that after having written the body of the discourse, the application and conclusion should be left to the moment of delivery. Then, it is said, the hearer and speaker having become engaged and warm in the subject, the former will less observe any blemishes and inexactness of language, and the latter will have a freedom and flow of utterance, which he would be less likely to enjoy at an earlier and colder moment; besides, that the exhortation is a much easier achievement than the body of the discourse.

It is probable that for some persons this rule may be found best; though if I were to give one founded on my own experience, it would be directly opposed to it. I should esteem it a much safer and more successful mode, to attempt extempore the commencement, than the close of a discourse. The commencement, if the sermon be worth preaching, is laid out in an orderly succession of ideas, which follow one another in a connected train of illustration, or argument, or narrative; and he who is familiar with the train, will find its several steps spontaneously follow one another, and will have no difficulty in clothing them in ready and suitable terms. But the application is a matter, which cannot so well be thus arranged, and the parts of which do not so closely adhere to each other. This makes the actual effort of mind at the moment of delivery more severe. And besides this, it will generally be found more difficult, I apprehend, to change the passive state of mind which exists in reading, for the action and ardor of extemporaneous address, than to start with this activity at the beginning, when the mind in fact is already acting under the excitement of a preparation to speak. Not to forget, that a young man, who is modest because of his youth as much as he is bold because of his office, is naturally intimidated by the attempt to address with direct exhortation those whom he sees around him so much older than himself, and many of whom, he feels, to be so much better.

I am persuaded, too, that it is a great mistake to imagine a closing exhortation easier work than the previous management of the discourse. I know nothing, which requires more intense thought, more prudent consideration, or more judicious skill, both in ordering the topics and selecting the words. One may indeed dash out into exclamations, and make loud appeals to his audience. But to appeal pungently, weightily, effectually, in such words and emphasis, that the particular truth or duty shall be driven home and fastened in the mind and conscience—this is an arduous, delicate, anxious duty, which may well task a man's most serious and thoughtful hours of preparation. It is only by giving such preparation that he can hope to make that impression which God will bless; and he that thinks it the easiest of things, and harangues without forethought, must harangue without effect. Is it not probable, that much of the vapid and insignificant verbiage, which is poured out at the close of sermons, originates in this notion that exhortation is a very simple affair, to which any body is equal at any time?

Nevertheless, it must be remembered that minds are differently constituted. Some may find that mode best for themselves, which to me seems the worst. It remains therefore for every one to try himself, and decide, from a proper acquaintance with the operations of his own mind, in what method he shall most probably be successful.

[For the Christian Register.]

DEATH OF CHRIST.

[Continued from last paper.]

3. The death of Christ prepared the way for his resurrection. The importance of this latter event may be estimated from the fact, that our Lord made it the subject of prophecy. 'Behold,' said he to his disciples, 'we go up to Jerusalem and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him, and the third day he shall rise again.' Observe the particularity of this prediction. Would an impostor have ventured upon such details? Having foretold that he should be restored to life, and thus staked his pretensions on the occurrence of this miracle, his character and the establishment of his religion were involved in the issue. But that he might rise from the grave, it was necessary that he should die. By this death he manifested his trust in God, who would deliver him from the power of death, and by his resurrection he obtained the two-fold proof, of a prophecy fulfilled and a miracle wrought, to convince even the sceptical that he was the Son of God. Whatever value or efficacy we ascribe to the resurrection of our Lord, may therefore be said to flow from his sufferings on the cross, since the one were the indispensable and appointed means of the other, as truly as the fruit of the plant owes its existence to the seed which was cast into the ground, or the effects of the rain may be attributed to the vapour which rises for this very purpose. The apostles were accustomed to associate the events, and to impute the benefits of our Lord's mission to either or both, indiscriminately, as in that passage of Paul—'He was delivered for our offences, and raised again for our justification.'

4. Christ died that he might be an example, as Peter declares. 'Christ also suffered for us, leaving us an example.' An example, do you ask, of what? Of all the virtues, I answer, which he exhibited on the cross; of benevolence—he suffered 'the just for the unjust,' that through his death, we might live; of disinterestedness—he sought not to promote his own glory, but the glory of his Father, nor to secure advantage to himself, but to confer blessings on others; of patience—'when he was reviled, he reviled not again'; of meekness—'when he suffered, he threatened not'; of sympathy—'weep not for me,' he said when bearing his cross to Calvary, 'but weep for yourselves and your children'; of filial affection—'mother,' cried he in the agonies of death, 'behold thy Son,' and gave her a protector and a home; of forgiveness—'Father,' prayed he for his murderers, 'forgive them, for they know not what they do'; of compassion—'this day,' was his language to the penitent thief, 'thou shalt be with me in Paradise'; of trust in God—'Father, into thy hands I commend my spirit'; of consistency of character—the same that he was in life, the same was he in death, humble and devout, tranquil and holy, more than man, and only less than God. These were the virtues which shone amidst the darkness of the crucifixion, and were meant to serve as an example to us, that we might know in what temper to live, and to die. The spirit of philanthropy led Jesus to the cross, and sustained him in the hour of mortal agony. It was the love which he bore to immortal souls, that prompted him to lay down

his life, that he might lead us to resign our lives, if need be, and far more to sacrifice our desires and wills to the good of others. He suffered that we might, by following his example, be brought to God.

Such were the prominent and most important purposes of the death of Christ. Such might have occurred to the meditations of an angel, who should have beheld the scene on Calvary, when the light of the world seemed to be extinguished. That there may have been other ends, or that these exhaust the efficacy of the Saviour's sufferings, I am not disposed, either in the one case to assert, or in the other to deny. Let every one interpret scripture for himself, and while each is conscientious in his belief, let him be just to others, and beware of charging on any Christians a denial of the Lord, who, by a strong figure of speech, is said to have bought us, because their faith includes fewer ideas than his own. It will not however be impertinent to remark that the purposes, which I have supposed to belong to the death of Christ, are sufficient for the demands of the subject. They are competent to the production of that effect, which the apostle pronounced their ultimate design, viz. to bring us to God. For what have I said? That by his death our Lord proved the divinity of his mission, and hence the divine authority of his religion; that he established the immaculate purity of his character; that he opened the way for his resurrection, the grand support of his claims to be regarded as a teacher sent from heaven; and that he presented a pattern of various yet harmonious and perfect goodness. What more do we need to lead us to repent, and turn to God, than the truths and sanctions of Christianity, the example of our Master, the motives which grow out of his life and death, the instructions which are embraced in his teaching? If these will not enlighten and sanctify the soul, nothing less than a miracle will. If these do not bring the soul to God, neither would it be persuaded should one rise even now from the dead.

Farther, the reasons here offered for our our Lord's death explain the frequent and strong language in which the writers of the New Testament allude to it. It was the keystone of the gospel, or rather it was the event on which the fact of his resurrection, the keystone, rested. The system was so constructed, that without this it would have fallen to pieces. The apostles saw its relation to the other parts of the structure, and therefore attributed to it greater value than to any other circumstance. Moreover, it afforded a more signal instance of love than had ever before been seen on earth. The sufferings of Christ were the fruit of a purer benevolence than men had imagined. They appealed with almost superhuman power to the sensibilities of the heart. They awakened gratitude, and inspired a veneration that was only inferior to that which was due to God. Is it strange then that the writers of the Christian epistles, and the preachers of the gospels insisted much on the death of the Author and Finisher of their faith, and held it forth in great prominence? Can we wonder that it was their motto—'Christ and him crucified.' Would it not have been strange if it had been otherwise? L. L.

[For the Christian Register.]

RIGHT APPREHENSIONS OF GOD.

We have seen that our piety will be determined by our views of the divine character. Right apprehensions on this subject are not less important in their influence on our *social* feelings and conduct.

The feelings, with which we regard our fellow-beings, are naturally affected by the views we entertain of the divine character. How different the sentiments, with which we should look around us on the human family, when we consider them as beings brought into existence by a benignant Creator for the most benevolent purposes, beings in whose welfare he is interested, over whom he ever watches with tenderness and whom he would train up to a blessed immortality; and when we consider the Creator as bringing them into existence with a nature so depraved, that he must ever regard the work of his hands with abhorrence, and as selecting with despotic will a few from the mass of guilt, and leaving the vast remnant to perish in wickedness and unpitied despair. In the latter case, the natural tendency is to lead us to look on our fellow-beings with disgust and aversion, mingled with mourning and pity; and in the former, to see in them the exalted images of Him who made them, defaced indeed by sin, but still worthy of all the interest, which we can bestow to save and to bless them.

Our ideas and practice of *active* duties will be greatly influenced by the views we entertain of God's character. We are to guard not only against religious indifference, but also against enthusiasm and superstition. An enthusiastic person considers the Deity as interested in a peculiarly fond degree in his own little concerns, and as instigating or suspending with respect to his conduct those principles of moral law and retribution, which are maintained towards all others. Where this is the case, the necessity of the conscientious regulation of the life, of self-denial, of practical holiness is unfelt; and the religious conduct consequently neglected. Superstition regards the Deity either with a gloomy and distressing dread, which renders all religious obedience servile, reluctant, and abject; or else supposes him to be conciliated by exaggerated confessions of guilt, by vain austerities or the punctual performance of trifling rites, whence can result little of rational, manly, consistent piety. Nothing can preserve us from these evils but an entire religious insensibility, or just and honorable conceptions of the divine character.

We are to "do all to the glory of God," and we act for the glory of God, not merely when we offer our direct praises to his name, but when we strive to accomplish his will, by carrying forward the designs of his government, and by regulating our own lives by an habitual intention to gain his favor. In proportion as our notions of God are unworthy, will our ideas of what constitutes his glory, and what we must do to advance it among men, be defective and injurious. How often is the history of the Christian church but a mournful record of follies and crimes, committed for the honor of God; and how much is there now among Christians of bitterness and wrath and evil-speaking, poured by one sect upon another, in the thought of thus doing God service by inflicting injury on the supposed enemies of his truth.

We can advance the glory of God only by imitating his character, by promoting in ourselves and others the cause of moral improvement, and becoming, like the great Father of all, the ministers of good to all whom our influence can benefit. And we must form high and consistent conceptions of his holiness and his benevolence, that the character at which we aim may be pure and exalted, and that the expressions of divine mercy, which are displayed on every side around us, may be a perpetual excitement to an active and disinterested charity. When worthy views of God are entertained, we feel that his commands are reasonable, adapted in wisdom to our condition and necessities, designed to promote our best interest; and there is therefore a freedom, generosity, and affectionateness, as well as strictness, of religious obedience, which cannot otherwise be felt or displayed. N. C. S.

[For the Christian Register.]

UNITARIAN VIEWS OF REGENERATION.

Mr. Editor,—If you think it worth the attention of your readers, I should be glad to give the last expression of my opininon, with regard to the question at issue between the Recorder and myself, touching Unitarian views of regeneration. After his virtual confession of inability to substantiate the assertions which he had taken upon himself to make,—though I was disappointed in the want of frankness exhibited in his last article,—I was altogether surprised at the admission of such a communication as appeared in his paper of Dec. 8. If this is the mode in which he, or his contributors, are disposed to consider questions of grave and serious religious interest, I must think, Sir, that any time spent in discussion with them, is worse than thrown away. Is it any answer to a candid inquiry, to insult the inquirer? Can any light be thrown on religious truth, by printing such an effusion of levity and bitterness, as the article referred to?—of levity, unworthy the subject, of bitterness, unworthy a man. I must ask you, Sir, to copy the article, that your readers may know the manner in which a fair request to prove a statement or to correct a misrepresentation is met by some, of whom the worst that I shall say is, 'they know not what spirit they are of.' It is as follows:

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"WORDS."

Mr. Stowe,—Though the subject is a serious one, I could not but be amused when I found your antagonist—"a Doubter"—gravely talking of the Unitarian belief in "a spiritual change." "Spiritual change," indeed! The simplest are hardly to be thus misled. It reminds me of a conversation which I once held with an Unitarian Divine, in the course of which he brought out the word, *Conversion*. I wish you could have seen him make up his mouth to it!—I have heard of a sermon or two by these divines in favor of Revivals. But what sort of Revivals do you think they were to be? Why, revivals brought about by the spread of the sciences and the *Literatures!* ay the *Literatures!*

They once opposed our evening lectures, and then set up lectures. So with respect to Sabbath schools. Do you know what they teach in these schools?

We shall soon have them talking of *a change of heart, of conviction and conversion.* They have already done with uttering their scorn at these things. Yes, we shall hear them seeking such a language, though to them an unintelligible tongue. It will not avail them. Truth cannot be thus wrapt up.—I could give you some curious anecdotes of a few late attempts in this way, not far from my neighborhood.

I have heard much of the miseries of editors; but did not know till now that there was numbered amongst them, the necessity of continuing a contest with an opponent, merely because he could not be made to understand when he was answered.

If under this dispensation my compassion will be of any comfort to you, I tender it with all my heart. A.

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To a piece like the above, of course, no reply can be attempted. If the Editor wishes to support a bad cause by such an auxiliary, he is welcome to make the most of him. But he cannot be heard in a calm religious discussion.

I will, then, turn from the Recorder, wishing him only a more candid spirit; and since the subject is of real interest, with your leave, I will adduce a few passages from Unitarian works, which are in every body's hands, showing their testimony to a belief in a 'spiritual change.' On the conversation of our Saviour with Nicodemus, Professor Norton, whose opinions on any question of theology we cannot allude to without respect, makes the following remarks. "By being *born of the spirit* is meant having a new character formed through those good influences upon the mind, direct and indirect, of which God is the source. In the style of scripture all good moral influences are referred to the Spirit of God. This spirit, the invisible energy by which God is drawing men to goodness, is around us, as well as within us. In the passage before us, our Saviour, I conceive, had particular reference to the truths and motives of Christianity, as the means which God was employing to effect the *moral renovation* of men; and to those *direct influences* upon the mind, which as we believe, accompanied the reception of the Christian faith."—*Liberal Preacher, Vol. I. p.* 68.

The following exposition of the same passage is given by the popular Unitarian commentator, Kenrick. No language could be more explicit.—"These words are an answer to the question of Nicodemus, respecting the necessity of being born again, in which Christ shews, that the birth of which he was speaking, was of a *spiritual nature*, a change of principles. This *spiritual birth*, of which BAPTISM *with water was but the* SYMBOL, he again solemnly asserts to be necessary to fit a man for being a proper member of his kingdom in this world. Jesus speaks of the *baptism* which his religion required, under the phrase, *being born of water.* To be *born of the spirit*, is to be *spiritually born*, in opposition to a natural birth."—*Kenrick's Expos. Vol. II. p.* 234. Again, in his practical reflections, Kenrick says, "Let us never forget the reality and importance of that *new life* which Christianity produces, and which consists in the belief of right principles and in a *renovation* of character. This is the great design of the gospel of Christ, and without it a *professed faith* in its doctrines, and an *outward conformity to its institutions*, are of *no value.* It was to begin and complete this *spiritual life*, that Christ appeared in the world; that he wrought so many miracles; that he suffered and died. Let us judge of our proficiency in Christianity by the growth of this life in our minds; manifesting itself, by increasing love and reverence for the Divine Being and growing diligence in doing good to men.—*Expos. Vol. II. p.* 239. Is this, Sir, the theory which you understand Herder opposed, when he attacked the doctrine that *a profession of Christianity by baptism*, and *regeneration*, are the same thing? I suspect not.

Again, says a Unitarian of Baltimore, to Dr. Miller of Princeton, "your next argument to prove the immorality of Unitarian preaching is, that it teaches *regeneration to be unnecessary.* This is a mistake. So far from denying the necessity of regeneration, it is a truth well known to all, who have any accurate knowledge of the subject, that among no denomination of Christians is it preached more earnestly, or more constantly, than among Unitarians. They consider it a fundamental doctrine of religion, and necessarily connected with the doctrine of depravity. They believe as firmly as Calvinists that men are sinners, and must be reformed, that they are depraved and must be renewed. This reformation or renewal, they call regeneration, and hold it to be absolutely essential before any one can be in that state of holiness and freedom from sin, which will fit him for the eternal presence of God and the blessings of heaven, as revealed in the gospel. Since this is the truth, it is obvious, with what singular inaccuracy your assertion was made."—*Unitarian Miscel. Vol. I. p.* 353.

Rev. Mr. Ware, says, in his sermon on the Christian name, &c. "The unwillingness of many to believe that conversion or regeneration is necessary to any man, has principally, perhaps wholly, arisen from the injudicious and irrational manner, in which the doctrine is oftentimes stated and defended. They have heard it declared, that man is entirely incapable of doing any thing in it by his own exertions, and that it is wholly, in its commencement, progress and completion, the arbitrary and sovereign work of God's spirit, whose influences he imparts or withholds at his pleasure. But the objections of a rational mind to this doctrine, are wholly inapplicable to that which I am contending for as the doctrine of the gospel."

Another Unitarian writer has this language. "What is conversion? It is a change, from sin to holiness, from misery to happiness, from guilt to purity and pardon, from dismal fears to glorious hopes, from darkness to light, from the spirit of earth to the spirit of heaven, from all that ruins the soul to all that blesses it or can bless it forever. The controversy about some things in conversion, is liable to draw away our minds from the uncontroverted and indisputable fact, that there is such a thing as conversion—that a conversion is required of every irreligious man, of every sensual man, of every bad man, of every neglector of his duty, of *every* man who loves and serves the creature more than the Creator."—*Unitarian Advocate, Vol. III. p.* 220.

See also, once for all, an excellent article on the 'New Birth,' in the Unitarian Advocate for June, 1830, p. 200, in which the doctrine of a 'spiritual change' is clearly illustrated and ably defended.

Mr. Editor, I might go on and fill your columns with passages of a similar import. But it is useless and I forbear. Instead of attempting to correct those, who seem determined to misunderstand our views, and take ill any endeavor to set them right, let us pursue our onward path 'through evil report and through good report,' striving in our several spheres of action to promote the great spiritual regeneration, to produce which Jesus Christ was sanctified by the Father and sent into the world. We have all enough to do in the great work of preparing our own souls for the reception of spiritual life, and in laboring after spiritual perfection, without turning aside to the poor bickerings of sectarian zeal. If the part I have taken in this discussion shall animate any one, Unitarian or Trinitarian, to a more vivid sense of the importance of a 'spiritual change,' I shall not regret the pain it has given me, to have been met with a spirit so little in accordance with the 'meekness and gentleness of Christ.' I here take my leave of the subject, with good will to all men, and the assurance that you shall not again be troubled with the doubts of A Doubter.

[For the Christian Register.]

TRACT DISTRIBUTION.

Mr. Editor,—In your remarks, in the Register of Dec. 4th, on the "distribution of tracts," you commence your objections to the modern mode of distribution by these words: "We object to the system on two grounds; first, because, it is a breach of decorum."

Whatever may be the general manners of those charged with the business of "leaving them at every house in the city," it is very certain there have been some instances of gross indecorum and ill manners, that deserve severe reprehension. I will detail to you one case of this kind; and if any good can arise from a system of measures sustained by such rudeness, I dare say you would willingly relinquish to the promoters of such measures all the merit they may claim for the novelty of such proceedings.

A few evenings since, a gentleman was seated at a table, around which were assembled his wife and two children; the gentleman was writing, his wife reading, his children studying their lessons. The door bell was rung, a domestic went to the door, and a *tract distributor* inquired, "Is Mr. —— at home?"—"He is, Sir; will you walk in?" The parlor door was opened, and in walked the distributor, with a bundle of pamphlets under his arm, and his hat firmly and immoveably fixed on his head. "Mr. ——, the American Tract Society has voted to furnish a tract to each family in the city: will you take one?"—"No, Sir, I will not take one. I profess to be a Unitarian, and knowing the character of the tracts you distribute, I am not willing to accept one." Here the distributor looked very steadily, (and, under other circumstances it might be said, boldly,) at Mr. ——'s wife; he spoke not, but his manner plainly said,—"will you take one?" Not meeting with any success here, he turned and left the room; but stopped at the foot of the stairs in the entry, and turning to Mr. —— inquired, at the same time loooking up the stairs, "is there another family in this house?"—"No," shortly replied Mr. ——, "and I consider your manner of thrusting yourself upon the privacy of families very improper." "Well," said the distributor, "every one has a right to his own opinion."—"Yes," replied Mr. ——, "every one has a right to his own opinion; but no one has a right to intrude upon the quiet of families. If you choose to distribute your tracts, you can leave them at the door of each house, but have no claim upon the time of the inhabitants." The distributor then departed from the house. Civis.

[For the Christian Register.]

DISTRIBUTION OF ORTHODOX TRACTS.

Mr. Editor,—Notwithstanding the remarks, which in the Register and other journals have repeatedly been made on this project of the Orthodox for the circulation of their tracts; and the just censures, which have been passed both upon the measure itself, and the manner in which it has frequently been conducted; I do not find that any part of the community are yet relieved from these very zealous intruders. The dwelling houses of our citizens have again been visited; and some of the gentlemen and ladies employed in this business seem either unable or unwilling to accept No—for an answer. For one, I had thought, Mr. Editor, that I had sufficiently intimated my unwillingness to have tracts of this description left at my house. But I must infer, that any thing less than a peremptory, or what to almost any one else, I should count an *uncivil* refusal, is taken for a permission.

It was only *last Sunday*, I was called out at my dinner hour by one of these distributors, and offered a second tract; which by a slight glance at the title-page, I at once perceived was of that exceptionable class interweaving Orthodox misstatements with plain truths, which you described in one of your late papers. This I absolutely refused and begged the bearer not to bring another; with a distinctness, which I should almost have reproached myself with as uncourteous, had I not found, that a milder form of speech was altogether insufficient. And I have some hopes, though by no means a certainty, that my family will not again be troubled, especially on a Sunday, with the same visiter.

But, Mr. Editor, I must ask, is it possible, that these agents, who seem, as far as one can judge from outward appearance, to be respectable, are so totally insensible to the impropriety and obtrusiveness of such visits? Can they imagine, that their zeal to make proselytes can possibly excuse ill-manners? And are they willing to employ the sacred *leisure of the sabbath* in hasty running from door to door, to interrupt the quiet of peaceful families, and perhaps subject themselves and their tracts to be justly spoken against?

I ask, also, whether, in making up their "Reports" of the result of these *extraordinary* services, they will number up tracts, which they have *persisted* to leave against the will, or only by the bare sufferance of people who do not wish to be uncivil or drive them from their doors? Or can they imagine, that tracts thus officiously and indecorously obtruded upon families, who choose to select and purchase and read for themselves, can do the least good? Can any more effectual method be adopted to excite in young or indiscriminating minds a thorough disgust at the zeal, which prompts to such measures? I am your's,

A Friend to Tracts and to the Observance of the Sabbath.

[For the Christian Register.]

Mr. Editor,—I did not know that the old *pine tree shilling* was "A great curiosity," till I saw the notice of the one in possession of the N. Y. Editor, in your last number. I have had one of them a long time, precisely of the same description with that, which I found among the rubbish in the house of an Octogenarian after his decease. The greatest curiosity, with me, about it, is the odd spelling of the name of the Commonwealth. Perhaps some of our elders can enlighten us on this point. If so, I for one, should be highly gratified. L. C.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 18, 1830.

THE CHRISTIAN SPECTATOR.

It has often been our painful duty to expose the ignorant or wilful misrepresentations, which are so freely made of liberal Christianity and of its believers by its opponents. Of such misstatements, the last number of the "Quarterly Christian Spectator" contains some notable examples, which we shall occupy a few lines to expose. They are to be found in a Review of the Life and Writings of the Rev. Andrew Fuller. The author of that article, presuming upon the ignorance or a kindred uncharitableness of his readers, thus ventures to describe Unitarianism.

"Mr. Fuller next entered the lists as the opponent of Unitarianism, which had long been exerting a deadly influence in England. It consisted chiefly of a string of negatives or doubts on almost every point of religion; or, as Mr. Hume would say, it was a 'doubtful solution of doubtful doubts.' The peculiar doctrines of the gospel were at first covertly attacked, and many, ere they were aware, found themselves drawn away from the faith once delivered to the saints. But an alteration in the statutes touching dissenters having imparted confidence to the Socinians, they suddenly threw off their disguise, and though claiming to be the only intelligent and liberal Christians, they called in question the truth of most of the received doctrines of the gospel. Dr Priestley, their leader, rejecting first the divinity and atonement of Christ, proceeded to set aside, one after another, all the fundamental principles of the reformation, till in his view, Christ was no more than a mere peccable man, the apostles were mistaken in their views and reasonings, and the scriptures were entitled to no more authority, and were no more a decisive standard of truth and error than other writings. Bishop Horsely attacked the champion of Socinianism with the strength of a giant, exposed to merited contempt his pretensions to an acquaintance with the Fathers, and triumphantly refuted his argument from history.—Priestley was ere long generally regarded as a secret but virulent enemy of Christianity."

Passing all remark upon the ignorance or audacity of this reviewer in first speaking of Dr. Priestley as the leader of the Unitarians, and then as a secret but virulent enemy of Christianity; or upon the caricature he exhibits of Dr. Priestley's opinions; or upon his pretended persuasion, as expressed immediately after, that the interests of Unitarianism "will soon be identified with those of open infidelity," we will just advert to his first assertion.

"Unitarianism," says he, "consisted chiefly of a string of negatives or doubts on almost every point of religion." We know not what this writer may understand by a *negative.* But we will instruct him in something of Unitarianism, that is positive; using for his easier comprehension some words, which we hope he has read before.

1. There is one God, and one Mediator between God and man.

2. Truly this man *was* the Son of God. And we *know*, that the Son of God is come, and has given us an understanding, that we may know him that is true.

3. He died for us—He gave himself for us, that he might redeem us from all iniquity.

4. This Jesus hath God raised up, and exalted to be Prince and Saviour.

5. He is ordained of God to be Judge; and we shall all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Or to sum up Unitarianism in a single text, in the words of Christ himself; "This is life eternal—that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Now these are among the positive assertions, nay, the fundamental doctrines of Unitarianism; believed with the hearts, defended by the works, adorned by the lives of some of the purest, noblest spirits, that have blest the world. And when this writer shall have proved, that these are but "negatives, or doubts on almost every point of religion," and shall have shown us, moreover, any points more important, in which true faith *does* consist, then we may trouble ourselves with proving certain negatives of our own which we believe most Unitarians will admit; and which, though of very subordinate consideration, may do something to rebuke his foolish or profligate assertions.

DR. HARRIS' MEMORIALS OF THE FIRST CHURCH IN DORCHESTER.

Our readers will find some extracts from this interesting discourse on our first page. Among the curious and valuable notes, which the industry and learning of the writer have collected, is a singular passage, taken from Dr. Cotton Mather, who, speaking of "that party of the Church of England, who resolving that the Reformation should never proceed further than the first essay of it in the former century," &c. says—"they made certain unscriptural *canons*, whereby all, that could not subscribe and practice a multitude of purely human inventions in the worship of God, were accursed, and, ipso facto, excommunicate."

"We dare not be guilty," adds Dr. Mather, "of the schism, which we charge upon that party in the Church of England. And if any faction of men will require the assent and consent of other men to a vast number of disputable and uninstituted things; and, it may be,—A MATHEMATICAL FALSEHOOD among the *first* of them,—and utterly renounce all Christian communion with all, that shall not give that assent,—we look upon those to be separatists. WE dare not be so narrow-spirited."

Thus far Cotton Mather. What does he mean by a *Mathematical Falsehood*? Surely there must have been some misgivings in the mind of this Orthodox divine, whether the creed of St. Athanasius and the *first* article of the thirty-nine of the Church of England were not a departure from the true Arithmetic. In short, whether the doctrine they teach, that *three are one and one is three*, be not a "a *Mathematical Falsehood.*" Let those, who contend for the orthodoxy of the Fathers of New England, and love to send

us back to their "old paths,"—inquire into this.

But of the Church of Dorchester, which our Puritan Fathers founded, these Memorials exhibit a most instructive and engaging history. To look only—as our limits prescribe—at its present state, it is soothing, yea, it is delightful, in these days of separation and irreligious discord to behold that ancient church in its numbers, its union, and prosperity; the parent of other churches, and still fruitful and happy in itself; sending forth its branches, but planting deeper its own vigorous root; its members united in themselves and in their Pastor; maintaining, in a remarkable degree, their ancient institutions and ancient habits; and keeping the unity of the spirit amidst surrounding and prevailing dissensions.

In truth, it may be said, that few churches in New-England present a more attractive appearance, in point of numbers, order, and apparently devout observance of the sabbath, than does the First Church in Dorchester.—What stranger, worshipping there, may not have found pleasure in observing it? We say of its peace "esto perpetua." May its aged members still bring forth fruit in their old-age; and its "Young Heads of Families" and its "Young Men" continue to offer on the altars of their fathers their social and domestic prayers.

REFORM IN THE PRISON AT CHARLESTOWN.

We are gratified to learn from the late Report of the Prison Discipline Society the progress of reform, so much needed and called for, in the State Prison at Charlestown. The completion of the new prison, containing separate cells for each convict,—a measure long since recommended to the Legislature by Governor Lincoln—was of itself indispensable to any hope of change. This has been happily accomplished; and these cells, in which the convicts eat, as well as sleep, in solitude and silence, are so arranged, that "one sentinel, on duty, can preserve entire silence among three hundred.

From this excellent arrangement, "it follows," says Mr. Dwight, "that the improvements in the buildings at Charlestown are not more worthy of notice than the improvements in discipline. And having given the history of a *working* day, which from the exactness of the discipline, he says is the "history of a year," he concludes with the remark "that the system at Charlestown is the system at Auburn well introduced; and *that what has been done at Charlestown may be done elsewhere.*"

We exceedingly rejoice in these encouraging statements. They show us, that we are not to despair of reform under the most discouraging circumstances; and that wisdom, prudence, and Christian zeal, seconded by requisite legal measures, can make even a prison a school of order and virtue.

RELIGIOUS INTELLIGENCE.

ORDINATION AT ATHOL.

On Wednesday, the 8th inst. Mr. Josiah. Moore was ordained over the Congregational Church and Society in Athol. The exercises were as follows,—Introductory Prayer by Mr. Wellington, of Templeton; Sermon by Mr. Hill, of Worcester; Consecrating Prayer by Mr. Allen, of Bolton; Charge by Mr. Thompson, of Barre; Right Hand of Fellowship by Mr. Hosmer, of Northfield; Address to the Society by Mr. Wilson, of Petersham; Concluding Prayer by Mr. Harding, of New Salem.

Mr. Hill's discourse was from Heb. xii. 14.—"Follow peace with all men, and holiness, without which no man shall see the Lord." It contained an eloquent and masterly delineation of the nature and manifestations of righteousness and true holiness. It was a happy illustration of the tendency of liberal Christianity to produce warm and active piety, and sound practical morals. No man could listen to it, without being deeply convinced of the necessity of holiness in order to the enjoyment of the favor of God. The discourse was heard with profound attention—and we have no doubt, left salutary impressions on the minds and hearts of a crowded audience. The other performances, with the music, were interesting and appropriate. We rejoice in the prospects of the society, who, from the influence of the peaceful and happy ministry of the late Mr. Estabrook, are suitably prepared to receive and appreciate the services of his successor. Our prayer is for their mutual prosperity; and we can wish for Mr. Moore no higher earthly reward for his labors than the same degree of love and attachment, which his people delighted to confer upon the venerated and lamented Estabrook. [*Communicated.*

ORDINATION AT GARDNER.

Mr. Jonathan Farr, from the Theological School in Cambridge, was ordained as minister of the First Congregational Church and Society in Gardner, on Thursday 9th inst.

Introductory Prayer and Reading of Scriptures by Mr. Jones, of Hubbardston; Sermon by Mr. Barrett, of Boston—from 2 Cor. vi. 1, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Ordaining Prayer by Mr. Bascom, of Ashby; Charge by Dr. Thayer, of Lancaster; Right Hand of Fellowship, by Mr. Wellington of Templeton; Address to the People by Mr. Lincoln, of Fitchburg; Concluding Prayer by Mr. Allen, of Bolton.

Brattle Street Church. The proprietors of the Church in Brattle Street, at an adjourned meeting held on the 12th inst. in compliance with the request of the Rev. Mr. Palfrey, voted unanimously to consent to his acceptance of the appointment of Professor of Biblical Literature, and Dean of the Theological Faculty in Harvard College, in case of the confirmation of the appointment by the Board of Overseers, and to a dissolution consequent thereon, of his connexion with the society; the dissolution to take effect at such time subsequent to the confirmation of the appointment, as shall be mutually agreed on between him and the Standing Committee. They also voted to invite Mr. Palfrey to continue to occupy the parsonage house with his family, until it shall be wanted for the accommodation of his successor in the ministry, or until the further order of the Society, and to request him to supply the pulpit after entering upon the discharge of his new duties, until other arrangements shall be made by the Society.—The Report of the Committee, which was unanimously accepted by the Society, contained warm expressions of their respect and affection for their pastor, with a strong sense of the fidelity with which he had performed the duties of his present station, and of regret at being called on to relinquish the further discharge of his useful and acceptable services. *Daily Adv.*

New York City Mission. A little pamphlet has just been published entitled—*Plan of the New York City Mission.* A society bearing the above title has lately been formed in this city. It includes Christians of various denominations. The principal object is to *carry the gospel to the destitute inhabitants of this city.* Thousands and tens of thousands among us, disregard the invitations given by the erection of churches, and the ministry of reconciliation, and live as heathens in this Christian land. It is to reach such that this society has been established. The gospel is to be carried and tendered to them. It is strange that this cardinal feature of Christianity has been so much overlooked by the church. The gospel is a message, and the very term imports that it is to be carried to sinners. The prophet speaks of the Lord's *message*—the Saviour *went about* doing good and the apostles warned men from *house to house.*

Domestic missionaries have been employed in this city, with various success, in years past, and some parts of the plan in view have been in operation in several churches. The Free Presbyterian church, under the pastoral care of Rev. Joel Parker, was commenced with the intention of making an aggressive movement, as Dr. Chalmers styles such efforts, into the precints of the poor and of those who neglect the means of grace.—Abundant success has already crowned the feeble efforts made by this church in the name of the Lord, and God is calling them to enlarged plans of benevolence.

At this juncture, Mr. David Nasmith arrived late from Dublin, to introduce to the Christians of this country the plan of missionary operations in successful experiment in Great Britian and Ireland. Meetings have been held; the plan in detail has been explained; a society has been formed; the system is already in operation; and the Christian community is now invited to come up to the help of the Lord. We hope to publish the constitution and details in our next paper. Meantime we have only room to remark, that the city is divided into districts; that the mission contemplates the distribution of tracts, the employing of domestic missionaries, the promotion of Infant and Sabbath school education, meetings for prayer and Christian instruction; and design to press upon all the duty of attending regularly public worship. The mission invite the co-operation of evangelical churches, and of every Christian who is able and willing to visit regularly. If Christians in this city will take up this great subject, pray over it, be willing to labor in the cause, and make a general and strong effort, they will, with God's blessing, shake the city, and the Holy Spirit will come down with showers of divine grace. *N. Y. Evang.*

Glasgow City Mission. In return for the boon of temperance societies, for which our friends in Britian cheerfully acknowledged their indebtedness, they are sending to us their very noble and efficient plan of city missions. Many of our readers are probably aware, that measures are in progress to establish them in several of our principal cities, through the agency of the Rev. Mr. Nasmith, from the Dublin and Glasgow City Missions. We have before us the 4th report of the latter society. They employ 20 agents, some of them preachers but most of them young men preparing for the ministry. These labor four hours in every day, except Saturday, in the service of the society, visiting the houses of the poor, praying, conversing, reading, and holding prayer meetings, &c. These young men belong to seven different denominations of evangelical Christians. The necessity of such missions is based, theoretically, upon the belief, that "by the time any minister in a densely populated city attends to his own charge, he will have little time to devote to the spiritual interests of those who come within the charge of the city mission." *ib.*

Philadelphia Presbytery. It will be recollected by many of our readers that to the installation of Mr. Barnes, as pastor of the 1st Presbyterian Church in Philadelphia, [late Rev. Dr. Wilson's, who resigned on account of his infirmities,] about six months since, a minority of this Presbytery objected. They attempted to arrest the proceedings of Presbytery at the time, but were overruled by the majority. Not being satisfied with the decisions of Presbytery, the minority appealed to Synod.

At a late meeting of the Synod of Philadelphia the business was taken up, and after an examination of documents, was referred back to Presbytery with several resolutions, highly disapproving of the course pursued by Presbytery, in proceeding to his installation without first subjecting him to an examination in regard to some matters of faith, in which, as we understand, he was supposed to savor of New England theology, at the same time enjoining it upon Presbytery to hear and decide on their objections to the orthodoxy of the sermon of Mr. Barnes, and to take such order on the whole subject, as is required by a regard to the purity of the Church, and its acknowledged doctrines and order.

At a meeting of Presbytery of Philadelphia, convened on the 30th ult. the subject was again brought up agreeably to order of Synod. We learn that this meeting resulted in a decision by a bare majority, that the sentiments of Mr. Barnes as apparent in a printed sermon of his, entitled the "WAY OF SALVATION," endanger the purity of the church, and are heretical. A committee was appointed to labor with Mr. Barnes, and if possible, to bring him to repentance before the next meeting of Presbytery, at which they are to report. *ib.*

Whitman's Letters. A reply to Professor Stuart's Letter to Dr. Channing, on Religious Liberty, is now in press and will be soon published by Gray & Bowen. It is from the pen of Rev. Mr. Whitman of Waltham.

DOMESTIC INTELLIGENCE.

CONGRESS.

Congress convened on the 6th inst. and on the 7th the President communicated his Message to both houses—the Document is long and embraces the various topics of political interest which now occupy the public mind. Our relations with Foreign Governments are represented as on a friendly footing, and the situation of our commercial concerns eligible and prosperous. The President adverts to the different circumstances in which our West India trade had been placed previous to the late arrangement upon this subject with Great Britain; and says it secures to the United States every advantage asked by them which the state of the negotiation allowed us to insist upon. The trade, he says, will be placed on a footing decidedly more favorable to this country, than any on which it ever stood; and our commerce and navigation will enjoy, in the colonial ports of Great Britain, every privilege allowed to other nations. By treaty with the Sublime Porte, a free passage is secured, without limitation of time, to the vessels of the United States to and from the Black Sea, including the navigation thereof, and our trade with Turkey is placed on the footing of the most favored nations. Our relations with Russia are represented in the most favorable view, and the utmost confidence in the friendship of that government expressed. The President expresses the deepest regret that we should be deprived of the distinguished talents of Mr. Randolph, whom he appears to think a *wonder*, and we do not wonder at it. We should judge from the Message that he was appointed minister to Russia, with liberty to travel at the public expense where his health required, or his inclination prompted. By treaty with Denmark, indemnity for spoliations is secured in the most satisfactory manner; and expectation entertained that satisfaction will be made by France and Spain for similar aggressions.—The President again recommends a revision of that part of the Constitution which regulates the election of President and Vice President. The present provision he thinks does not secure to the people a direct choice of their chief magistrate, and that it is therefore objectionable. The attention of Congress is earnestly invited to the propriety of promoting such an amendment of the Constitution as will render the President ineligible after one term of service. Two bills passed at the last session of Congress, one making appropriations for building Light Houses, &c. the other authorizing a subscription for stock in the Louisville and Portland Canal Company, were returned at this time, with the President's reasons for refusing his signature. The reasons are too long for our insertion. Upon the Indian question there is a *long talk.* It seems the Choctaws and and Chickasaws have acceded to the proposals made to them, and agree to remove beyond the Mississippi. The Creeks and Cherokees are acknowledged independent nations, and that they possess the same relative rights with regard to the United States as any foreign power, but, as in the President's opinion, liberal offers have been made them, they must think it childish to regret leaving the graves of their fathers and their native homes, must travel after their red brethren to an unknown wilderness, and think themselves under great obligations to the generosity of the United States, if they furnish the poor Indians a supper when they get there. A powerful argument in the President's view seems to be this; our ancestors left England where their fathers were buried, for the American wilderness, many of our young men remove to the westward and leave the graves of their ancestors, Christians feel more than savages, therefore, you may send the Indians where you please. The President appears to be in favor of a tariff, but, upon this subject his ideas are very indefinite, or at least, are very indefinitely expressed.—Honorable mention is made of the Army and Navy; the state of the Treasuary represented as prosperous, leaving a balance on the first of January next of nearly five millions of dollars. A provision authorizing the District of Columbia to send a representative to Congress, under certain restrictions, is recommended. The President, it is well known, has always been opposed to the Bank of the United States; he suggests something like a substitute, but this is too long to copy and too unintelligible for an abstract.

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The Report of the Secretary of War is too long for insertion, and its details would be uninteresting to many of our readers. It appears that the efforts of our army have been successful in preventing expected troubles on our northwestern and southwestern frontiers, and that tranquillity has been preserved. Complaint is made of frequent desertion from the army; and a reservation by Government of part of each soldier's monthly pay until the expiration of his term of service, and a bounty of one hundred and twenty dollars to be paid the soldier, who serves faithfully and is honorably discharged, is recommended to remedy the evil. The Secretary speaks highly of the Military Academy at West Point, and considers it of importance that this Institution should be maintained upon its present liberal plan and principles. "In the Engineer department, important operations, as regards the internal improvement of the country, have been in successful progress." The improvements in the navigation of the Mississippi and Ohio rivers and the breakwater at the mouth of the Delaware are considered very beneficial to our commercial interests. This subject is recommended to the further consideration of Government. The residue of the report is occupied by statements respecting the Indians. With his "auxiliary, General Coffee," he formed the treaty with the Choctaws and Chickasaws, and declares that "in all they did, the utmost fairness and candor were practised." Much is said of Indian character and of their present situation, which, depressed as they may appear to a citizen of New England, are evidently in a state of progress and improvement.

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From the Report of the Secretary of the Navy, it appears that the state of that department had been "generally favorable to its active exertions" during the past year. The active force has not been essentially varied from that kept in service for several years past. It consists of five frigates, ten sloops of war and four schooners. The most efficient part cruize in the Mediteranean. The squadron cruizing in the Gulf of Mexico, Buenos Ayres and the Pacific, have secured the merchandize of the United States, on their several stations. The squadron in the Gulf of Mexico and in the West Indies, under the command of Commodore Elliot, are represented as efficient in affording protection from pirates. It is recommended to build additional vessels for this purpose. The health of the naval officers and crews on their several stations has been generally good. Chloride of lime is recommended as a preservation of health. New Hospitals have been erected, but not sufficient to supply the wants of the Navy. The construction of two Dry Docks, one at Boston and one at Norfolk, is progressing. Some facility for the repair of vessels in the West India service is needed. A wharf is proposed at Pensacola in place of a rail way heretofore contemplated. The number of Navy Yards is thought greater than the present state of the service requires; and the attention of Congress is turned to a communication made by the Commissioners of the Navy in 1829, in relation to the fitness of the harbor of Newport, or some place in Narraganset bay, for a naval depot and rendezvous for the United States navy. There are now on the stocks, in an advanced state of preparation, five ships of the line and seven frigates. The laws of the government of the navy are thought to need alteration, especially on account of the uncertainty of punishment for offences. Provision for a school for the instruction of naval officers is recommended and the recommendation well enforced by argument. "The appropriations for the present year have been found more than sufficient for its current expenditures; and there will remain of them an unexpended balance, probably exceeding one million of dollars."

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The Report of the Postmaster General states the increasing prosperity of that department; and that improvements have been made, by provision for more frequent and expeditious transportion of the mail on several different routes. The expenditures still exceed the revenue, but the Postmaster General says, that "there is a foundation for the belief that the current revenue of the department for the succeeding year, will be sufficient for its disbursements."

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In Senate Thursday Dec. 7th, a message was received from the House of Representatives informing the Senate that a quorum of the house had assembled.

"The Senate did not sit on Friday. In the House the Speaker announced the Standing Committees for the session. A number of petitions were presented and committed, and a large number of resolutions were adopted, referring various subjects of inquiry to the consideration of committees. Mr. Buchanan, one of the Managers of the Impeachment of Judge Peck, stated that the Managers had prepared a replication to the answer of Judge Peck, and in consequence of the absence of one of the Managers, he moved that the House should meet on Monday at 11 o'clock, that being the day which the Senate had appointed for proceeding in the case, for the purpose of making the necessary preliminary arrangements. The House then adjourned to Monday." *Adv.*

North American Review. The seventeenth number of this Journal will be published on the first of January. The subjects of the articles contained in it are as follows;—I. Statuary. II. Bank of the United States. III. Anatomy. IV. Clarence. V. Hieroglyphics. VI. American System. VII. Grahame's History of the United States. VIII. Memoirs of Madame de Genlis. IX. Phillips' Political Economy. X. History of the Jews.

Children's Week. This is a pleasing book, of good moral tendency, by the author of "The Morals of Pleasure," and "The Young Emigrants." It will be suitable for a New Year's present; as will also, another little work entitled "*Geography of Boston*, County of Suffolk, and the towns adjacent." It is accompanied by a map, and embellished with engravings. Both these books are published by Carter & Hendee.

Journal of Health. We acknowledge the receipt of a neatly bound volume of this very useful and entertaining work. It is published in Philadelphia twice a month. Messrs. Carter & Hendee, are agents for the work in Boston.

The Water Witch. The new work of Mr. Cooper called the Water Witch, or the Skimmer of the Seas, just published at Philadelphia, has reached this city.—A French version of all Mr. Cooper's works is published at Paris, as soon as they appear in English. We have seen it mentioned in some of the papers that a German edition of the present work is about to appear at Dresden, where also, we believe, his preceding works have been published. *Adv.*

Joseph J. Knapp. An application has been made to the Governor and Council, during their present session, for the pardon of J. J. Knapp. The Governor and Council have not granted the application, but have appointed the 31st day of the present month, between the hours of 8 and 10, for the execution of the sentence of the court against him. *Adv.*

T. Cheney. In the case of Theron Cheney, a minor fifteen years old, who was convicted at Dedham of the crime of robbery committed with a deadly weapon, on the person of Cyrus Partridge, the Governor and Council have commuted the punishment of death, to imprisonment for life in the State Prison. *Adv.*

Members of Congress. The Governor and Council having counted the votes returned for members of Congress, have ascertained that in eleven districts a choice has been made, as has been already unofficially announced, and that in Essex North and Bristol districts there is no choice. They have appointed Monday the third of January next for a new election in these districts. *Adv.*

New Factories in Lowell. The Lowell Journal states that the Suffolk Manufacturing Company has been organized in that town with a capital of $500,000, and that they are already preparing to erect two mills, which are to be completed the next year, with thirty or forty tenements for the accommodation of the workmen.

Dyspepsia. This disease is the scourge of thousands, and the cures effected by Mr. Halstead have been the subject of newspaper commentary during the last nine months. After realizing, as we hope a handsome sum for his discovery, and establishing the certainty of his remedy beyond a doubt, Mr. H. has published a book on the subject, in which he offers to the public the full benefit of his invaluable discovery. If the one half of what we have heard relative to his cures be true, the book should be in every body's possession.

New York and Troy. It has been proposed to establish a daily line of steamboats between Troy and New York.

Pennsylvania Railroads. The Courier and Inquirer says that there are now nine separate railroads, of various leagths constructing in Pennsylvania. They have all been commenced within two years. Many of them are in the coal districts.

Alleghany Railroad. A Railroad is in contemplation, that shall unite the Alleghany river and Erie Canal at Rochester.

St. John's College. Rev. Hector Humphrey, Professor of Ancient Languages in Washington College, has been elected President of St. John's College at Annapolis, Maryland, and has accepted the appointment.

Fate of the Hornet. Captain Williams of the schr. Texas, informs us that he saw at Brassos one of the Hornet's boats, which was driven ashore to the North of Tampico several months since, and in which were found a number of caps marked "Hornet." She was recognized by a Captain well known to Capt. Williams, as a gig in which one of the Lieut.'s of the Hornet frequently came ashore. Capt. Williams describes her as from 20 to 25 feet long, painted black, with a white steak round her waist, and copper fastened.—She is single banked, having two oars on one side, and three on the other. Since she came into the hands of her present owner, (a pilot at Brassos) she has been coppered, to preserve her from decay. Capt. W. offered him $100 to exchange her for his own boat, in order that he might bring her home, but was refused. *N. Y. Jour. of Com.*

Census of Virginia. In 45 counties in Virginia, which by the census of 1820 had a population of 438,-165, the present population is found to be 506,516, making an increase in the number of whites of 41,468, or 17 per cent; of slaves 20,635, or 12 per cent; and of free blacks 6,248, or 40 per cent. The increase of slaves heretofore has always been in a greater increase of whites. The greatest ratio of increase is on the part of the free people of color, who now number in these 45 counties 22,360.

New Orleans Mail. After the first of January the mail is to be regularly conveyed from Washington to New Orleans in 12 days.

From Colombia. The New York Journal of Commerce publishes letters from Maracaibo in Nov. 7.—There were 1600 troops at that place to protect it against the attacks of the Colombians. Rio Hache had been taken by a body of Bolivar's troops, but the inhabitants had deserted the town and were determined not to submit. Information had been just received from Bogota, that Col. Lopez, with a force from Canea, was within a day's march of that capital, determined to reestablish the constitutional government which had been put down by Urdaneta and the friends of Bolivar. Venezuela was in a state of quiet, and the congress, having establishing the constitution, had closed their session. *Adv.*

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of fifty dollars by the hands of Rev. Dr. Parker, of Portsmouth, N. H. from the Female Missionary Society, of the South Parish in that town.

MARRIAGES.

In this city, by the Rev. Dr. Lowell, Mr. James Cunningham to Miss Catharine Hays Howard.

On Thursday evening, by the Rev. Mr. Young, Mr. Elisha Magoun, jr. to Miss Ann B. Pierce.

By Rev. Mr. Capen, Mr. John Bachelder to Miss Charlotte Sweetser, both of this city.

In Salem, Mr. Samuel O. Baker to Miss Sarah B. Richardson; Mr. Pliny Blanchard to Miss Sarah Orsmert, both late members of the Shaker's Village at Harvard.

In Newburyport, Mr. Samuel W. Richards to Miss Mary Ann Shaw; Mr. John F. Tucker to Miss Abigail T. Locke.

In Walpole, by Rev. Mr. Storer, Mr. Newell Boyden to Miss Harriet Andrews.

In Foxboro', on Thanksgiving eve, Mr. Samuel Gilbert, of Walpole, to Miss Melinda Morse.

In Barnstable, Nathaniel Kinckley, Esq. to Miss Betsey Otis.

DEATHS.

In this city, Mr. John Dorr, aged 27; Mr. Joshua A. Fessenden, of the firm of Lincoln & Fessenden, 25; Mrs. Dorcas M. Kerr, 53.

In Roxbury, (drowned) on Tuesday morning, by breaking through the ice while skating, Frederick, aged 13, eldest son of Mr. Frederick Chandler.

In Hingham, Mr. Ensign Barnes, aged 77.

In New Bedford, Mr. Cornelius Grinnel, jr. merchant aged 45.

In Salem, on Thursday morning, after a short illness, Mary Harris, youngest daughter of Rev. Henry Colman, aged 14 years. The sudden death of this young lady has filled the hearts of her friends with the deepest sorrow. The rare excellencies of her heart, mind and manners have made her an object of very great interest from her earliest years. Their fond hopes had followed her from childhood to that period of life when her talents and virtues, improved and expanded by education, held forth every promise of her filling in society a station of no common brilliancy and usefulness. But the cloud of death has darkened over these flattering prospects, and the Christian faith of those whose hearts are filled with anguish by her loss, must find consolation in the hope, that, escaped from the sorrows and sufferings of this world, she is at rest with "the pure in heart" in heaven. *Salem Gaz.*

In Portsmouth, Mr. Benj. Miller, aged 84; Mr. David Marston, 63.

In Walpole, N. H. on the 9th inst. the Hon. Stephen R. Bradley. He held various important trusts and contributed much time and talent to the early establishment of Vermont, and when it was admitted into the Union, was one of the first to represent it in the Senate of the U. S. of which body, he continued with one intermission a member until 1812, when he retired from public life.

In Jay, Me. 29th ult. Nathaniel Jackson, aged 75; a Revolutionary Soldier.

In New York, Mrs. Sarah Hathaway, wife of Capt. William H. formerly of New Bedford.

BOSTON SUNDAY SCHOOL SOCIETY.

THE public annual meeting of this Society will be holden on WEDNESDAY evening, the 29th inst. at the Federal Street Church, for the purpose of hearing the Reports of the Secretaries, and such communications or addresses as may at that time be made by the friends of the institution.

The exercises will commence precisely at half past 6 o'clock.

The members of the Society are requested to meet in the Berry Street Vestry, at 6 o'clock. Gentlemen of the clergy are invited to meet with the members at the same time and place.

THOMAS GRAY, JR., *Sec'y.*

Dec. 18th.

NEW YEAR'S PRESENTS.—Several publications suitable for New Year's presents may be obtained at the Office of the Christian Register. Among them are Mrs. Barbauld's Works handsomely bound in 3 vols. Barbauld's Legacy. Recollections of Jotham Anderson; Chronicles of a School Room, &c. Dec. 18.

A. U. A. TRACT—No. 42.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 42 of the First Series of the American Unitarian Association, "The Prospects and Claims of Pure Christianity," by J. G. Palfrey.—pp. 36. Dec. 18.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

Cambridge, Nov. 6th.

MISS N. FROST, No. 8 School-street, will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, Logic, Rhetoric, French and Latin languages, Penmanship on an improved plan, Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

A course of lessons in *PENMANSHIP*, exclusively, will be given to such as desire it.

Satisfactory references given at the Room, where applications will be attended to, at all hours in the day.

Boston, Nov. 11, 1830.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing; and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept 11

POETRY.

The following hymn has lately appeared in the 'St. Louis Times,' and been reprinted in several other papers, with the remark of the western editor, that he did "not know who was the author, but whoever he was, he has written a hymn, which for sublimity of thought and expression, we do not remember ever to have seen surpassed." The hymn was first published in this country, we believe, in the Christian Examiner, Vol. I. (for 1824) page 299, and was taken from the Monthly Repository. Its merit will be a sufficient reason for our inserting it, with those of our readers, to whom it may be familiar.

HYMN TO THE STARS.

Ay! there, ye shine, and there have shone,
In one eternal 'hour of prime:'
Each rolling, burningly, alone,
Through boundless space and countless time.
Ay! there, ye shine, the golden dews
That pave the realms by seraphs trod;
There, through yon echoing vault, diffuse
The song of choral worlds to God.

Ye visible spirits! bright as erst
Young Eden's birthnight saw ye shine
On all her flowers and fountains first,
Yet sparkling from the hand divine:
Yes! bright as then, ye smiled to catch
The music of a sphere so fair,
Ye hold your high, immortal watch,
And gird your God's pavilion there.

Gold frets to dust,—yet there ye are;
Time rots the diamond,—there ye roll
In primal light, as if each star
Enshrined an everlasting soul!—
And do they not? since yon bright throngs
One all-enlight'ning Spirit own,
Praised there by pure sidereal tongues,
Eternal, glorious, blest, and lone.

Could man but see what ye have seen,
Unfold awhile the shrouded past,
From all that is, to what has been;
The glance how rich, the range how vast!
The birth of time; the rise, the fall
Of empires; myriads, ages flown;
Thrones, cities, tongues, arts, worships; all
The things whose echoes are not gone.

Ye saw red Zoroaster send
His soul into your mystic reign,
Ye saw the adoring Sabian bend,
The living hills his mighty fane:
Beneath his blue and beaming sky,
He worshipped at your lofty shrine,
And deemed, he saw, with gifted eye,
The Godhead, in his works divine.

And there ye shine, as if to mock
The children of an earthly sire:
The storm, the belt, the earthquake's shock,
The red volcano's cataract fire,
Drought, famine, plague, and blood, and flame,
All nature's ills, and life's worse woes,
Are nought to you: ye smile the same,
And scorn alike their dawn and close.

Ay! there ye roll, emblems sublime
Of Him whose spirit o'er us moves,
Beyond the clouds of grief and crime,
Still shining on the world he loves.
Nor is one scene to mortals giv'n,
That more divides the soul and sod,
Than yon proud heraldry of heav'n,
Yon burning blazonry of God.

SELECTIONS.

THE INDIAN QUESTION.

We prefer making extracts from the second letter of William Penn, to republishing the whole. On some of the suggestions which he offers, respecting the manner in which the people should express their interest in this question, there may be more doubt than in regard to the decision, which it ought to receive from our national legislature.

[From the National Intelligencer.]

What are the people of the United States bound to do in regard to the Indian Question?

Gentlemen—In my former number, I endeavored to exhibit the present state of the Indian question, and I now proceed to embody in this paper several things which the people of the United States *are bound to do in regard to it.* In this attempt, I make no claim to originality, but freely avail myself of suggestions, made on various public occasions, by numerous patriotic citizens residing in different parts of the country.

Let it be borne in mind, that the evil apprehended is no less than this: That the people of the United States will deliberately, for a small temptation, commit a wanton and flagitious violation of the public faith; that, they will oppress weak and dependent allies; and that they will thus bring upon themselves great disgrace and guilt, and upon the country never ending reproach and shame. This is the evil to be averted, and is not the occasion worthy of the most strenuous exertions, which every friend of the country can make? Is not the exigency extreme, and the necessity of immediate effort imperious? All, who think with the writer of these paragraphs, must answer in the affirmative, and will be inclined seriously to consider the following suggestions:

1. The people of the United States are bound to regard the Cherokees and other Indians, as *men;* as human beings, entitled to the same treatment as Englishmen, Frenchmen, or ourselves would be entitled to receive in the same circumstances. Here is the only weak place in their cause. They are not treated as men; and if they are finally ejected from their patrimonial inheritance by arbitrary and unrighteous power, the people of the United States will be impeached and condemned for treating the Indians, not as men, but as animals. The sentence will be pronounced against us, that, while we boasted of our attachment to liberty, and set ourselves up as patrons of the rights of man, we treated the weak and dependent—even our old and long tried allies, if weak and dependent, we treated,—not as men, but as animals. Fellow citizens, is this horrible iniquity to be perpetrated by us?

2. The people of the United States are bound to remember, that the cause of justice will prevail, if it is kept before the public eye, and pressed upon the public conscience. Let this matter be kept fully, strongly, and constantly before the minds of our people, and there can be no fears in regard to the issue. Our faith will be sustained, and the nation will have acquired from the struggle a great accession of moral strength.

3. We are bound, as a people, to petition Congress, earnestly and importunately, that the apprehended evil may be averted. From every part of our land memorials should flow in, couched in terms of such eloquent expostulation, that it will be impossible for our national rulers to look upon the contemplated measure without shuddering. There are persons in all parts of our country, who speak in terms of utter abhorrence of the course now pursued with the Indians. From the most unquestionable sources, it is ascertained, that great numbers of well informed individuals in South-Carolina, Alabama, and Mississippi perfectly agree on this subject with the mass of the people in Pennsylvania, Ohio, and the western, middle, and eastern states.

Among the topics of the petitions should be the following: That the Indian bill should be immediately repealed, except so far as it has already been executed; that no further appropriations should be made for the removal of the Indians, or for treating with them, till their rights are fully acknowledged by all branches of the Government; and that the Senate should not ratify any treaty made under the auspices of the Indian bill, and the interpretation it has received. These topics of memorial have been recommended by large assemblies of our fellow citizens in Kentucky, and in other parts of the Union. They should be enforced by all that variety of argument and illustration of which they are susceptible.

When petitions are prepared, on these and other topics, by individuals in our cities, towns, and districts, most competent to prepare them, they should be presented for signatures, with a zeal and spirit commensurate to the object in view, viz: The thorough expurgation of the stain which is beginning to show itself on our national escutcheon, and the interposition of an effectual barrier against measures like those which are contemplated.

4. Now is the time for all, who can address the public with effect, either by the mouth or with the pen, to put forth their utmost powers in behalf of suffering humanity—in behalf of our country—in behalf of weak and defenceless men throughout the world. Never was there a clearer case of right—never a stronger case of conventional obligation—never a case, in which the ultimate decision will more certainly receive the hearty reprobation of the future millions of America, if that decision should disregard the cries of the poor, and the entreaties of the oppressed. There should be one loud, general, overwhelming note of remonstrance, sounding forth from Georgia to Maine, and repeating admonitions like these: *Abstain from robbery—oppress not the poor—perform your vows—respect the rights of all.* There should be a vehement and universal outcry, as against a great crime on the eve of being perpetrated, and which can be prevented only by a voice of alarm and decision.

5. If the importance of this subject were seen in its true light, there is no presumption in saying, that the friends of the Indians, in all our great cities, and in all the States of the Union, would send a deputation to Washington to see that a proper representation of the views and feelings of the people was made to the executive and legislative branches of the Government.

6. In all assemblies for public worship, and on all suitable occasions, let prayers be offered, that God would enlighten and guide the minds and hearts of our rulers in all their actions relating to this subject. No man would more seriously deplore than myself the perversion of the worship of God, and making it subservient to party purposes and political objects. But here is a great public question, which has an intimate bearing on the moral character and the permanent interest of the nation. Let the people every where pray, in the language of Daniel to Nebuchadnezzar; that *our rulers may show mercy to the poor, if it may be a lengthening of their tranquillity.* It is needless to say, that all prayers for our rulers should be offered with an unaffected and serious desire, that they may execute the duties of their stations in such a manner, as to secure for themselves an honorable reputation, and for their country the favor of heaven.

7. The methods, by which the true nature of these measures may be made apparent, and by which the necessity of acting justly, and humanely, and generously, towards the Indians may be enforced, are too various to be enumerated here. In a word, every thing, which is practicable, should be done to bring the whole community to a sense of what is truly honorable to ourselves as a nation, and truly just to our dependent allies. No people ever had a better opportunity to obtain a durable name for justice and benevolence toward acknowledged inferiors, (to whom we are yet under great obligations,) than the people of the United States have at the present moment.

These things the people of the United States are bound to do; and if these things are done, the Indians will be saved, the cause of reproach will be removed, and increased confidence will be reposed in the virtue of a free people. But if a contrary result should be witnessed, it will be owing to the apathy of those, who should have shown spirit and zeal. The future Tacitus of our country, after holding up to the abhorrence of mankind the principal agents, by whose arts and sophistry, a majority of the rulers, and many of the people, were beguiled and misled, will say, that as the Indians had conscience, and law, and argument, and every plea of humanity, and every dictate of justice and religion on their side, their cause could never have been lost, except by the culpable negligence and apathy of those, who knew what was right, but would not make timely and adequate exertions to defend it. Then the bitter tears of repenting millions will be unavailing; and we must stand convinced of being *faithless to our engagements, and of oppressing the poor, who cried to us in vain for deliverance, though we had solemnly and expressly promised to hear and protect them,* and the conviction will be recorded against us, and blazoned forth, in letters of fire, to our everlasting confusion, and for the warning of all people in generations to come.

William Penn.

CONDITION OF THE PRISON AT AUBURN, N. Y.

The following letter is copied from the late annual Report of the Managers of the "Prison Discipline Society." It is written by the Chaplain of the Prison at Auburn, giving an account of the present state of that Institution, and the result of two years' experience of professional labors among the convicts. For ourselves, we have read the letter with great satisfaction. The good sense and judgment, the sincere devotion to an arduous and delicate work, with an apparent freedom from what savors of an extravagant or sectarian temper, and the interesting details it furnishes of the improvement of the convicts, will be noticed with pleasure by every benevolent mind. We wish, that all our institutions of this class, whose object is the reformation and virtue of transgressors, might be favored with teachers, as judicious and faithful, as considerate and devoted, as, judging from this letter, we are ready to believe, is the Chaplain at Auburn.

May 29th, 1830.

I have now spent two years among the convicts in this Prison. I review the period with deep emotion. I think it has been the most useful, certainly the happiest portion of my life. They who have asked me, "How can you immure yourself in so dreary a place, and among such a class of men?" have yet to learn what is the richest luxury that a benevolent heart can enjoy. If left to my choice, no earthly consideration would tempt me to leave this for any other field of labor on earth.

The ordinary religious services have been regularly performed. To the preaching on the sabbath the convicts have uniformly listened with fixed attention, and often with deep and overwhelming emotion. The services are always characterized by perfect order and apparent solemnity. It has been the common remark of casual visitors, as well as others, that they never witnessed an equal degree of attention, and apparent seriousness and interest, in any other congregation.

From the chapel, I have followed them, in the afternoon, to their solitary cells, and there, in the best possible circumstances for producing effect, have pressed home upon their consciences, individually, the truths which they had heard in the public assembly, in such manner as I conceived to be best adapted to their different capacities and states of feeling. In these visits, I have often witnessed the power of truth, in making the stoutest heart, the heart that could be approached in no other circumstances, to tremble. This I regard as the most important part of my duty, and that which has been most evidently accompanied by the blessing of God. The truths of the Bible, applied closely to the conscience, have generally produced a visible effect upon their feelings, and, in some instances, I have every reason to believe, exerted a transforming influence upon their hearts. I have found the men readily accessible, almost without exception; softened in their feelings; willing and glad to converse upon the subject of religion; convinced of the necessity of a radical change in their own hearts; and often powerfully awakened to the immediate obligation of yielding to the demands of the gospel. Nothing is more common than to hear them express their surprise, that they never thought of these things before, and their gratitude that they have been arrested and brought into a place where they are taught them, and where they cannot but think of them. In this labor, I have been assisted by the use of tracts, which the keeper has kindly given me permission to put into their hands on the sabbath, and which, by a suitable selection and adaptation to particular cases, have not unfrequently proved to be efficient coworkers in producing and strengthening salutary impressions upon their minds.

The profound and impressive stillness, with which the daily evening devotions in the wing have been uniformly attended, is the best evidence of the convicts' interest in the exercise, and of its effect upon their feelings. One, who had been in Prison but a few weeks, sent for me to let me know what a change had been wrought in his feelings respecting it. "I always hated to hear prayers, (said he,) and the first time that I heard you pray in the Prison, I could hardly contain the contempt that I felt for you and your prayer; now, I feel it a great privilege to kneel down and pray with you."

The sabbath school still holds a prominent place in our system of instruction, and claims our highest regard. Its number has been gradually increased, till it now contains about one hundred and sixty pupils, in thirty-one classes, which are under the care of thirty-two theological students as teachers, one of whom takes the immediate oversight of the whole. I scarcely know which most to admire, the devotedness of the teachers, or the ardor and industry of the scholars. The liveliest interest is manifested by both. A mutual and strong attachment springs up between them. The teachers seem willing to forego any other privilege for the sake of meeting and instructing their pupils; and among the scholars, generally, no other punishment is more dreaded than exclusion from the school. It has been interesting to me to observe, upon the discharge of these scholars from Prison, how often the first inquiry has been, where they might find their teacher.

The whole number received into the school since its commencement is rising of three hundred. Of these, it is known that eighty-five commenced with the alphabet; probably some more. A large number could read only in the *abs*, or easy words of one or two syllables; one third, perhaps, in easy reading lessons, by spelling some of the words; and a few intelligibly in the Testament. All these, with the exception of those who have been in but a short time, and of some few who were too soon discharged from Prison, have been taught to read well. Nearly two hundred have acquired a decent hand in the writing class; and about one hundred and twenty have been thoroughly instructed in the four ground rules in arithmetic.

I have neither time nor room to mention particular instances of remarkable improvement. There are many. It is surprising how soon some have advanced from the alphabet to reading lessons. It can be accounted for only by their extreme anxiety to be able to read. They improve every moment of daylight which is not devoted to labor. I have known them frequently to set their supper aside, and study their book as long as they could see, and then eat in the dark. In such instances, they have generally improved much more rapidly than children ordinarily do who attend school every day.—This is a general thing, but not without exceptions: some are stupid, and advance very slowly. Those who can read employ much of their leisure time in committing scripture. They recite to their teachers every sabbath, on an average, about one chapter each. Some can repeat whole books of the New Testament. These classes are conducted on the plan of Bible classes.

Among other happy effects of these exercises, is the developement, in some instances, of dormant powers of mind, where their existence was least suspected, and which might otherwise have continued to sleep. I have in my mind a boy whom I taught, with immense labor, the letters of the alphabet. A more stupid being I never met with. I was often on the point of giving him up, as incapable of being taught to read. He did, however, at length, reach a Bible class; he waked up as from a doze of years, seized with eagerness and effect every means of instruction, and has ever since exhibited the marks of a most active and vigorous mind. The whole man seems regenerated.

In all my intercourse with the convicts, I have met with nothing but respectful and affectionate treatment. No one, in his right mind, has ever manifested towards me the least disrespect or unkindness. They always meet me with smiles, come to me with all their grievances, and freely unbosom to me their feelings.

I owe it to the officers to acknowledge my deep obligation to them. Their good will towards me, and their disposition to afford me every facility in the discharge of my duties, have been conspicuous on all occasions. I have received many gratifying tokens of their confidence; and nothing has occurred, within my knowledge, to interrupt mutual cordiality of feeling.

Yours, truly, B. C. Smith.

[From the Portland Advertiser.]

ORGAN MUSIC.

As within a few years organs have been introduced into many of our churches, it is of importance that some improvement should be made in the manner, in which the organist should perform his duty. Under proper management, an organ is a noble addition to church music, and adds vastly to the solemnities of public worship. A few particulars of advice on this subject may be useful, and sure I am they deserve attention.

1. The voluntary, which is played while the congregation are assembling, is designed to compose the feelings and solemnize them for the approaching services; this shews that it should be played, not in a boisterous manner—not in sudden starts and changes of key or stops, but in a slow and solemn movement—with *long-drawn* strains—soothing in their nature and tendency.

2. In the use of the *swell*, whether in playing a voluntary or interlude, it should be opened and closed by degrees, and not in such a sudden manner as to *burst* upon the ear; all should be done in a way to produce a *long swell* of sound, and not *abrupt* strains of loud and soft sounds; it should resemble a *breeze* and not a *gust of wind.*

3. Interludes should be varied according to circumstances. They should have some expression and meaning. An interlude is designed to prepare the mind—the feelings and the voice for the succeeding verse. If such succeeding verse be animated, and requiring a loud voice of the choir and organ, the interlude should be a *preparation* for it, and of the same character; on the contrary, if the following verse be solemn or devotional in form, the interlude should be slow, solemn and in a subdued tone—leading the performers to proceed in the same manner. It is surprising, that so little attention is paid to this subject; or rather, that it should be so totally disregarded.

4. Some organists at the close of a hymn, play a long, unmeaning, concluding flourish—wholly out of place, and improper.

5. Whenever a *strain is closed* on an organ, whether the voluntary, the interlude, or the hymn, it should be closed *gradually* and not *abruptly*—and should end with the sound of a single pipe.

The observance of these rules would be as acceptable to a congregation, as they are proper in themselves.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER. This preparation is a powerful remedy for the Gravel, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Pembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriphic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the afore said complaints. David Kimball.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief and he has not been troubled with the complaint since John Robinson.

Bellows Falls, Vt. Oct. 28, 1823. N3eop6m.

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Dec. 4. 4t.

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